1: Lowie E-5 (1926) 1939 NT20 Washo NT20

616

Patrilineal Groups

[526] [302] [611] In football (palo'yapi) and other athletic games, two groups faced each other, the p'alaa"ci and the t'aɬɬe'lt'aiyadi. The former, who were called by Jack pa"ulɬt'ai'yadi, put white paint all over their bodies and two straight white lines under each eye; the latter painted themselves red all over. Descent was paternal: Daisy Bender and Big Susie, like their father, belonged to the t'aɬɬɬɬt'ai'yadi; Big Susie's mother and maternal grandfather were p'alaa"ci. Bill, his brothers, and his children were all p'alaa"ci, as were Dave's brothers. [526] However, according to all informants, these groups were *not* exogamous: Dave's mother thus belonged to the same division as himself and would align herself with her fellow members in a women's game. Contradicting Bill, however, Dave says this division did not hold rigorously for the hand game, where a man might leave the losing side to join the lucky opponents.

[361] [221] [526] At major gatherings—usually in the spring or summer—the Washo camped in an unclosed circle or a U-curve, dances and ball games being held within this space. Then there was a *three*fold subdivision, the groups mentioned flanking a smaller central group, the t'atsilgact'ai'yadi. Jack guessed that at one meeting there might be 15 t'aɬɬɬɬt'ai'yadi lodges and 15 or 16 pa"ulɬt'ai'yadi, with 6 or 7 t'atsilgact'ai'yadi between them. Informants tried to clarify the matter by identifying the larger divisions with Republicans and Democrats, [177] respectively. Henry Moses Rupert, who had worked in a printer's shop, even considered the third group equivalent to pacifists or neutrals! Henry Ridley, interviewed at Glenbrook, Nevada, said the t'atsilgact'ai'yadi might ally themselves with either of the major divisions, but according to Jack they always sided with the p'alaa"ci.

Bill derived one name from p'al, "cedar," another from t'a'ɬɬl, "the other side of the mountains," namely, California; in the third appellation he construed "ts'ilga"s" as corner, but left the rest unexplained. The second name [184] indicates a local group, but the divisions were said to be common to Carson and Antelope Valley Indians.

[177] Virtually all informants conceived the grouping as fundamentally dual. Presumably the Washo borrowed paternal descent, distinctive painting, and association with festivities and games from the Miwok moiety system without taking over exogamy.

The Life Cycle

Childbirth

844 [603] [846] A woman—not a "doctor"—acted as obstetrician (Jack). An old woman, say the infant's maternal grandmother, cut the navel cord, which was kept until the child was big,[1] when it was thrown away. The mother ate nothing for three or four days; then the midwife washed her and the baby all over in hot water. The mother must not eat meat for a month. After that, her husband went

[1] Here Jack was obscure. I am not sure whether he did not mean until the mother's recovery.

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teach), 6 (to cooperate), and 13 (to disapprove). For men, older sister is rather neutral regarding affiliation; she scores somewhat higher on both submission and dominance; and she is a very critical relative, as shown by her high scores on questions 11 (to suspect wrongdoing), 12 (to nag), 13 (to disapprove), 15 (to refuse help), and 16 (to reject).

Younger sister. The role of younger sister is quite similar to that of younger brother. She rates low or neutral in dominance, affiliation and hostility. Her rather high score on question 9 when rated by males shows that she obeys her older brother reasonably well.

Son. Son scores low on dominance and hostility and high on affiliation and submission when rated by men. The role of son is generally the same for women informants, except that son is a somewhat more hostile relative, as shown by his higher scores on questions 12 to 14, when rated by women.

Daughter. For men, daughter scores very low in dominance, neutral in affiliation, and very low in hostility. Her only noticeably high score, when rated by men, is on question 9 (to obey). For women, daughter scores low in dominance, but not nearly as low as she scores for men. Daughter scores higher in affiliation for women than for men, as shown by her higher scores on questions 6 (to cooperate), 7 (to depend), and 8 (to respect). Daughter also scores noticeably higher on question 12 (to nag) for women than for men.

Brother's child. This is a relative with whom there is little interaction either by men or women. Scores are low for almost all questions. Brother's child's highest score is on question 9 (to obey) for men. He ranks very low in dominance, a bit higher in affection, low to neutral in submission, and low in hostility for both men and women.

Sister's child. The role of this relative is very similar to that of brother's child. Her scores are low on all questions. She is a slightly more hostile figure toward men than is brother's child.

[603]
[586]

Relatives separated by two or three generations. The outstanding characteristics of behavior between such relatives are affection and the rendering of assistance. We noticed on many occasions that young children take care of their grandparents, especially if the old people are partially incapacitated. Old people are very fond of children. When young married people separate, grandparents sometimes take and rear the children.

[128]

The data from the role profile tests can be organized by question as well as by role. That is, the behavior of all relatives on any one question can be considered together rather than the behavior of any one relative on all

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[431] [603] [852] A feast terminated the period (one or two months) during which the mother was not permitted to eat meat. Gifts were given away and it was particularly important for the grandparents to be present, the food being passed to them first. The mother at this feast ate meat again and a little ritual was performed for the baby.

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302 The baby was often rubbed with soft sagebrush, which after use was thrown eastward. If it was a girl her forehead and cheeks were painted with red ocher. If it was a boy his nose and chin were painted with a white pigment (dîbek).

352
854 The first cradle was used on the day of birth and a new cradle was used after each bath during the mother's confinement. These temporary cradles are quite different from the permanent cradles in having an oval back, woven sides at the head end, and no hood in front or crossbars on the back. The temporary cradles are not used today and are rarely seen.

[751] [531] The baby was placed in its first permanent basketry cradle at the end of the mother's confinement, and new larger cradles were used as the child grew. Up to five cradles may have been used before the child began to walk. The hood or sunshade (maŋyó·dop) of the cradle had pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed." Hank Pete said that the baby's umbilical cord was tied to the front of the hood for this purpose. The hood still carries a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for a girl.

854 A sagebrush bark pad was placed in the cradle and the infant, wrapped in a small rabbitskin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

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[754] If a miscarriage occurred the fetus was disposed of in the same manner as the placenta and umbilical cord and the same beliefs attended this act. One woman was careless enough to allow her mother-in-law, who was angry with her, to see the disposal of the fetus. It was believed that the mother-in-law had either destroyed it or turned it over and buried it in another place, because this woman never had another child and was in poor health after the miscarriage.

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847 A stillborn baby was buried in warmed ground and the baby basket was placed in the crotch of a tree, or merely thrown away. Abortion was effected by applying pressure to the abdomen. The men are said to have objected to this.

5 A Susie Dick made one of these cradles for Grace Dangberg.